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# BHAGAVAD GITA

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## CHAPTER 4

**JNANA KARMA SANNYASA YOGA**

*(Renunciation of Action In  
knowledge)*

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***42 Verses***

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## Chapter 4 - Verse 1

श्रीभगवानुवाच ।  
इमं विवस्वते योगं  
प्रोक्तवानहमव्ययम् ।  
विवस्वान्मनवे प्राह  
मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

Śrībhagavānuvāca  
imaṃ vivasvatē yōgaṃ  
prōktavānahamavyayam ।  
vivasvān manavē prāha  
manurikṣvākavē'bravīt || 4-1 ||

**The Blessed Lord said :** I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1]

## Chapter 4 - Verse 2

एवं परम्पराप्राप्तम्  
इमं राजर्षयो विदुः ।  
स कालेनेह महता  
योगो नष्टः परन्तप ॥ ४-२ ॥

ēvaṃ paramparāprāptam  
imaṃ rājarṣayō viduḥ ।  
sa kālēnēha mahatā  
yōgō naṣṭaḥ parantapa ||4-2||

This knowledge, handed down thus, in regular succession, the royal sages knew. This yoga, by long lapse of time, has been lost here, O Parantapa (burner of the foes). [Chapter 4 – Verse 2] <sup>1</sup>

### Chapter 4 - Verse 3

स एवायं मया तेऽद्य  
योगः प्रोक्तः पुरातनः ।  
भक्तोऽसि मे सखा चेति  
रहस्यं ह्येतदुत्तमम् ॥ ४-३ ॥

sa ēvāyaṁ mayā tē'dya  
yōgaḥ prōktaḥ purātaṇaḥ |  
bhaktō'si mē sakhā cēti  
rahasyaṁ hyētaḍ uttamam ||4-3||

That same ancient yoga has been today taught to you by Me, for you are My devotee and my friend. This is a supreme secret. [Chapter 4 – Verse 3]

### Chapter 4 - Verse 4

अर्जुन उवाच ।  
अपरं भवतो जन्म  
परं जन्म विवस्वतः ।  
कथमेतद्विजानीयां  
त्वमादौ प्रोक्तवानिति ॥ ४-४ ॥

arjuna uvāca  
aparaṁ bhavatō janma  
paraṁ janma vivasvataḥ |  
kathamētadvijānīyāṁ  
tvamādaḥ prōktavāniti ||4-4||

Arjuna said : Later was your birth, and prior was the birth of Vivasvan (Sun); how am I to understand that you taught this yoga in the beginning? [Chapter 4 – Verse 4]

## Chapter 4 - Verse 5

श्रीभगवानुवाच ।  
बहूनि मे व्यतीतानि  
जन्मानि तव चार्जुन ।  
तान्यहं वेद सर्वाणि  
न त्वं वेत्थ परन्तप ॥ ४-५ ॥

śrībhagavānuvāca  
bahūni mē vyatītāni  
janmāni tava cārjuna |  
tānyahaṃ vēda sarvāṇi  
na tvaṃ vēttha parantapa || 4-5 ||

The Blessed Lord said : Many births of Mine have passed as well as yours, O Arjuna; I know them all but you know them not, O Parantapa (scorcher of foes). [Chapter 4 – Verse 5]

## Chapter 4 - Verse 6

अजोऽपि सन्नव्ययात्मा  
भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय  
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā  
bhūtānām īśvarō'pi san |  
prakṛtiṃ svāmadhiṣṭhāya  
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

## Chapter 4 - Verse 7

यदा यदा हि धर्मस्य  
ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य  
तदात्मानं सृजाम्यहम् ॥ ४-७ ॥

yadā yadā hi dharmasya  
glānirbhavati bhārata |  
abhyutthānam adharmasya  
tadātmānaṁ sṛjāmyaham ||4-7||

Whenever there is decay of righteousness, O Bharata, and a rise of unrighteousness, then I manifest Myself. [Chapter 4 – Verse 7]

## Chapter 4 - Verse 8

परित्राणाय साधूनां  
विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय  
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnāṁ  
vināśāya ca duṣkṛtām |  
dharmaśamsthāpanārthāya  
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]



## Chapter 4 - Verse 9

जन्म कर्म च मे दिव्यम्  
एवं यो वेत्ति तत्त्वतः ।  
त्यक्त्वा देहं पुनर्जन्म  
नैति मामेति सोऽर्जुन ॥ ४-९ ॥

janma karma ca mē divyam  
ēvaṃ yō vētti tattvataḥ |  
tyaktvā dēhaṃ punarjanma  
naiti māmēti sō'rjuna ||4-9||

He who thus knows, in true light, My divine birth and action; having abandoned the body, he is not born again; he comes to Me, O Arjuna. [Chapter 4 – Verse 9]

## Chapter 4 - Verse 10

वीतरागभयक्रोधा  
मन्मया मामुपाश्रिताः ।  
बहवो ज्ञानतपसा  
पूता मद्भावमागताः ॥ ४-१० ॥

vītarāgabhayakrōdhā  
manmayā māmupāśritāḥ |  
bahavō jñānatapasā  
pūtā madbhāvam āgatāḥ ||4-10||

Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My being. [Chapter 4 – Verse 10]

## Chapter 4 - Verse 11

ये यथा मां प्रपद्यन्ते  
तांस्तथैव भजाम्यहम् ।  
मम वर्त्मानुवर्तन्ते  
मनुष्याः पार्थ सर्वशः ॥ ४-११ ॥

yē yathā mām prapadyantē  
tāmstathaiva bhajāmyaham |  
mama vartmānuvartantē  
manuṣyāḥ pārtha sarvaśaḥ || 4-11 ||

In whatever way men approach Me, even so do I reward them; My path do men tread in all ways, O son of Prtha. [Chapter 4 – Verse 11]

## Chapter 4 - Verse 12

काङ्क्षन्तः कर्मणां सिद्धिं  
यजन्त इह देवताः ।  
क्षिप्रं हि मानुषे लोके  
सिद्धिर्भवति कर्मजा ॥ ४-१२ ॥

kāṅkṣantaḥ karmaṇām siddhiṁ  
yajanta iha dēvatāḥ |  
kṣipraṁ hi mānuṣē lōkē  
siddhirbhavati karmajā || 4-12 ||

They, who long for satisfaction from actions in this world, make sacrifices to the gods, because satisfaction is quickly obtained from actions in the world of objects. [Chapter 4 – Verse 12]

## Chapter 4 - Verse 13

चातुर्वर्ण्यं मया सृष्टं  
गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां  
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ  
guṇakarmavibhāgaśaḥ |  
tasya kartāramapi māṃ  
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable.

[Chapter 4 – Verse 13]

## Chapter 4 - Verse 14

न मां कर्माणि लिम्पन्ति  
न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति  
कर्मभिर्न स बध्यते ॥ ४-१४ ॥

na māṃ karmāṇi limpanti  
na mē karmaphalē spṛhā |  
iti māṃ yō'bhijānāti  
karmabhirna sa badhyatē || 4-14 ||

Actions do not taint Me, nor have I any desire for the fruits of actions. He who knows Me thus, is not bound by his actions. [Chapter 4 - Verse 14]



## Chapter 4 - Verse 15

एवं ज्ञात्वा कृतं कर्म  
पूर्वरपि मुमुक्षुभिः ।  
कुरु कर्मैव तस्मात्त्वं  
पूर्वैः पूर्वतरं कृतम् ॥ ४-१५ ॥

ēvaṁ jñātvā kṛtaṁ karma  
pūrvairapi mumukṣubhiḥ |  
kuru karmaiva tasmāt tvaṁ  
pūrvaiḥ pūrvataraṁ kṛtam || 4-15 ||

Having known this, the ancient seekers after freedom, also performed action; therefore, you too, perform action, as did the ancients in the olden times. [Chapter 4 – Verse 15]

## Chapter 4 - Verse 16

किं कर्म किमकर्मेति  
कवयोऽप्यत्र मोहिताः ।  
तत्ते कर्म प्रवक्ष्यामि  
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ४-१६ ॥

kiṁ karma kimakarmēti  
kavayō'pyatra mōhitāḥ |  
tattē karma pravakṣyāmi  
yajjñātvā mōkṣyasē'subhāt || 4-16 ||

What is action? What is inaction? As to this, even the wise are deluded. Therefore, I shall teach you action (the nature of action and inaction), knowing which, you shall be liberated from the evil (of samsara – the wheel of birth and death). [Chapter 4 – Verse 16]

## Chapter 4 - Verse 17

कर्मणो ह्यपि बोद्धव्यं  
बोद्धव्यं च विकर्मणः ।  
अकर्मणश्च बोद्धव्यं  
गहना कर्मणो गतिः ॥ ४-१७ ॥

karmaṇō hyapi bōddhavyaṁ  
bōddhavyaṁ ca vikarmaṇaḥ ।  
akarmaṇaśca bōddhavyaṁ  
gahanā karmaṇō gatiḥ || 4-17 ||

For, verily (the true nature) of right action should be known; also (that) of forbidden (or unlawful) action and of inaction; imponderable is the nature (path) of action.

[Chapter 4 – Verse 17]

## Chapter 4 - Verse 18

कर्मण्यकर्म यः पश्येद्  
अकर्मणि च कर्म यः ।  
स बुद्धिमान्मनुष्येषु  
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd  
akarmaṇi ca karma yaḥ ।  
sa buddhimān manuṣyēṣu  
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

## Chapter 4 - Verse 19

यस्य सर्वे समारम्भाः  
कामसङ्कल्पवर्जिताः ।  
ज्ञानाग्निदग्धकर्माणं  
तमाहुः पण्डितं बुधाः ॥ ४-१९ ॥

yasya sarvē samārambhāḥ  
kāmasaṅkalpavarjitāḥ |  
jñānāgnidagdhakarmāṇam  
tamāhuḥ paṇḍitaṁ budhāḥ || 4-19 ||

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

## Chapter 4 - Verse 20

त्यक्त्वा कर्मफलासङ्गं  
नित्यतृप्तो निराश्रयः ।  
कर्मण्यभिप्रवृत्तोऽपि  
नैव किञ्चित्करोति सः ॥ ४-२० ॥

tyaktvā karmaphalāsaṅgam  
nityatr̥ptō nirāśrayaḥ |  
karmaṇyabhipravṛttō'pi  
naiva kiñcit karōti saḥ || 4-20 ||

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

## Chapter 4 - Verse 21

निराशीर्यतचित्तात्मा

त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म

कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१ ॥

nirāśīryatacittātmā

tyaktasarvaparigrahaḥ ।

śārīraṁ kēvalaṁ karma

kurvannapnōti kilbiṣam || 4-21 ||

Without hope (desire), with the mind self controlled, having abandoned all sense of possessions, doing mere bodily action, he incurs no sin. [Chapter 4 – Verse 21]

## Chapter 4 - Verse 22

यदृच्छालाभसन्तुष्टः

द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च

कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭaḥ

dvandvātītō vimatsaraḥ ।

samaḥ siddhāvasiddhau ca

kṛtvā'pi na nibadhyatē || 4-22 ||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

## Chapter 4 - Verse 23

गतसङ्गस्य मुक्तस्य  
ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म  
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya  
jñānāvasthitacētaśaḥ |  
yajñāyacarataḥ karma  
samagraṁ pravilīyatē ||4-23||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

## Chapter 4 - Verse 24

ब्रह्मार्पणं ब्रह्म हविः  
ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं  
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṁ brahma havih  
brahmāgnau brahmaṇā hutam |  
brahmaiva tēna gantavyaṁ  
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]



## Chapter 4 - Verse 25

दैवमेवापरे यज्ञं  
योगिनः पर्युपासते ।  
ब्रह्माग्नावपरे यज्ञं  
यज्ञेनैवोपजुह्वति ॥ ४-२५ ॥

daivamēvāparē yajñam  
yōginaḥ paryupāsate |  
brahmāgnāvaparē yajñam  
yajñēnaivōpajuhvati || 4-25 ||

Some yogis perform sacrifice to devas alone (deva-yajna); while others offer sacrifice of the Self (i.e. Atman itself) as sacrifice (oblation) by the Self, in the fire of Brahman (Brahma-yajna). [Chapter 4 – Verse 25]

## Chapter 4 - Verse 26

श्रोत्रादीनीन्द्रियाण्यन्ये  
संयमाग्निषु जुह्वति ।  
शब्दादीन्विषयानन्ये  
इन्द्रियाग्निषु जुह्वति ॥ ४-२६ ॥

śrōtrādīnīndriyāṇyanyē  
saṁyamāgniṣu juhvati |  
śabdādīn viṣayānanye  
indriyāgniṣu juhvati || 4-26 ||

Some again offer hearing and other senses as sacrifice in the fire of restraint; others offer sound and other objects of senses as sacrifice in the fires of the senses. [Chapter 4 – Verse 26]

## Chapter 4 - Verse 27

सर्वाणीन्द्रियकर्माणि  
प्राणकर्माणि चापरे ।  
आत्मसंयमयोगाग्नौ  
जुह्वति ज्ञानदीपिते ॥ ४-२७ ॥

sarvāṇīndriyakarmāṇi  
prāṇakarmāṇi cāparē |  
ātmasaṃyamayōgāgnau  
juhvati jñānadīpitē || 4-27 ||

Others again sacrifice all the functions of the senses and the functions of the breath (vital energy) in the fire of the yoga of self-restraint, kindled by knowledge. [Chapter 4 – Verse 27]

## Chapter 4 - Verse 28

द्रव्ययज्ञास्तपोयज्ञाः  
योगयज्ञास्तथापरे ।  
स्वाध्यायज्ञानयज्ञाश्च  
यतयः संशितव्रताः ॥ ४-२८ ॥

dravyayajñāstapōyajñāḥ  
yōgayajñāstathā'parē |  
svādhyāyajñānayajñāśca  
yatayaḥ saṃśitavratāḥ || 4-28 ||

Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. [Chapter 4 – Verse 28]

## Chapter 4 - Verse 29

अपाने जुह्वति प्राणं  
प्राणेऽपानं तथापरे ।  
प्राणापानगती रुद्धा  
प्राणायामपरायणाः ॥ ४-२९ ॥

apānē juhvati prāṇam  
prāṇē'pānam tathā'parē |  
prāṇāpānagatī ruddhvā  
prāṇāyāmaparāyaṇāḥ ||4-29||

Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath. [Chapter 4 – Verse 29]

## Chapter 4 - Verse 30

अपरे नियताहाराः  
प्राणान्प्राणेषु जुह्वति ।  
सर्वेऽप्येते यज्ञविदः  
यज्ञक्षपितकल्मषाः ॥ ४-३० ॥

aparē niyatāhārāḥ  
prāṇān prāṇēṣu juhvati |  
sarvē'pyētē yajñavidah  
yajñakṣapitakalmaṣāḥ ||4-30||

Others, with well-regulated diet, offer vital-airs in the Vital-Air. All these are knowers of sacrifice (yajna), whose sins are destroyed by sacrifice (Yajna). [Chapter 4 – Verse 30]

## Chapter 4 - Verse 31

यज्ञशिष्टामृतभुजः  
यान्ति ब्रह्म सनातनम् ।  
नायं लोकोऽस्त्ययज्ञस्य  
कुतोऽन्यः कुरुसत्तम ॥ ४-३१ ॥

yajñaśiṣṭāmṛtabhujah  
yānti brahma sanātanam |  
nāyaṁ lōkō'styayajñasya  
kutō'nyaḥ kurusattama || 4-31 ||

The eaters of the nectar – remnant of the sacrifice (Yajna) – go to the eternal Brahman. Even this world is not for the non-performer of sacrifice; how then the other (world), O best of the Kurus? [Chapter 4 – Verse 31]

## Chapter 4 - Verse 32

एवं बहुविधा यज्ञाः  
वितता ब्रह्मणो मुखे ।  
कर्मजान्विद्धि तान्सर्वान्  
एवं ज्ञात्वा विमोक्ष्यसे ॥ ४-३२ ॥

ēvaṁ bahuvidhā yajñāḥ  
vitatā brahmaṇō mukhē |  
karmajān viddhi tān sarvān  
ēvaṁ jñātvā vimōkṣyasē || 4-32 ||

Thus innumerable sacrifices lie spread out before Brahman (literally at the mouth or face of Brahman), Know them all as born of action, and thus knowing, you shall be liberated. [Chapter 4 – Verse 32]

## Chapter 4 - Verse 33

श्रेयान्द्रव्यमयाद्यज्ञाद्  
ज्ञानयज्ञः परन्तप ।  
सर्वं कर्माखिलं पार्थ  
ज्ञाने परिसमाप्यते ॥ ४-३३ ॥

śrēyān dravyamayādyajñād  
jñānayajñaḥ parantapa |  
sarvaṁ karmākhilaṁ pārtha  
jñānē parisamāpyatē || 4-33 ||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

## Chapter 4 - Verse 34

तद्विद्धि प्रणिपातेन  
परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं  
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

tadviddhi praṇipātēna  
paripraśnēna sēvayā |  
upadēkṣyanti tē jñānaṁ  
jñāninastattvadarśinaḥ || 4-34 ||

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]



## Chapter 4 - Verse 35

यज्ज्ञात्वा न पुनर्मोहम्  
एवं यास्यसि पाण्डव ।  
येन भूतान्यशेषेण  
द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥

yajjñātvā na punarmōham  
ēvaṃ yāsyasi pāṇḍava |  
yēna bhūtānyaśēṣēṇa  
drakṣyasyātmanyathō mayi || 4-35 ||

Knowing that, you shall not, O Pandava, again get deluded like this, and by that, you shall see all beings in your Self, and also in Me. [Chapter 4 – Verse 35]

## Chapter 4 - Verse 36

अपि चेदसि पापेभ्यः  
सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव  
वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

api cēdasi pāpēbhyaḥ  
sarvēbhyaḥ pāpakṛttamaḥ |  
sarvaṃ jñānaplavēnaiva  
vrjinaṃ santariṣyasi || 4-36 ||

Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of Knowledge. [Chapter 4 – Verse 36]

Chapter 4 - Verse 37

यथैधांसि समिद्धोऽग्निः  
भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि  
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ  
bhasmasāt kurutē'rjuna |  
jñānāgniḥ sarvakarmāṇi  
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

Chapter 4 - Verse 38

न हि ज्ञानेन सदृशं  
पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः  
कालेनात्मनि विन्दति ॥ ४-३८ ॥

na hi jñānēna sadṛśam  
pavitramiha vidyatē |  
tat svayaṁ yōgasamsiddhaḥ  
kālēna'tmani vindati | | 4-38 | |

Certainly, there is no purifier in this world like Knowledge. He, who is himself perfected in yoga finds it in the Self in time. [Chapter 4 – Verse 38]

## Chapter 4 - Verse 39

श्रद्धावाँल्लभते ज्ञानं  
तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिम्  
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṃ labhate jñānam  
tatparaḥ saṁyatēndriyaḥ |  
jñānam labdhvā parāṁ śāntim  
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

## Chapter 4 - Verse 40

अज्ञश्चाश्रद्धानश्च  
संशयात्मा विनश्यति ।  
नायं लोकोऽस्ति न परः  
न सुखं संशयात्मनः ॥ ४-४० ॥

ajñāścāśraddadhānaśca  
saṁśayātmā vinaśyati |  
nāyaṁ lōkō'sti na parah  
na sukhaṁ saṁśayātmanah ||4-40||

The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]

## Chapter 4 - Verse 41

योगसंन्यस्तकर्माणं  
ज्ञानसञ्छिन्नसंशयम् ।  
आत्मवन्तं न कर्माणि  
निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

yōgasannyastakarmāṇaṁ  
jñānasañchinnaśayaṁ |  
ātmavantaṁ na karmāṇi  
nibadhnanti dhanañjaya ||4-41||

He who has renounced actions by yoga, whose doubts are rent asunder by Knowledge, who is poised in the Self as the Self, actions do not bind him, O Dhananjaya. [Chapter 4 – Verse 41]

## Chapter 4 - Verse 42

तस्मादज्ञानसम्भूतं  
हृत्स्थं ज्ञानासिनात्मनः ।  
चित्त्वैनं संशयं योगम  
आतिष्ठोत्तिष्ठ भारत ॥ ४-४२ ॥

tas māda jñāna sambhūtaṁ  
hṛtsthaṁ jñānāsinātmanaḥ |  
chittvainaṁ śayaṁ yōgam  
ātiṣṭhōttiṣṭha bhārata || 4-42 ||

Therefore, with the sword of Knowledge cut asunder the doubt of the Self, born of ignorance, residing in your heart, and take refuge in yoga. Arise, O Bharata. [Chapter 4 – Verse 42]